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## The Precious Gift of Elders

by Peter Cole

The old ones feel the cold. They don't move so fast now, so they really have to bundle up more to keep warm. Forty below when you're eight-five isn't the same as when you're young and you can move fast.

Elsa just turned eighty-five last month. But she still gets around pretty good. She's always busy. Doesn't have much time for reading. Good thing, because she doesn't read. Well, she hasn't done much of it for fifty or sixty years.

But she talks about how important education is for today's young people. "If they can't read and write, they might as well live in the bush because they're not going to make it anywhere else. When I was a girl, school was something you had to do because the government came and took you away from your family and put you in those residential schools." Her hands moved quickly and effortlessly as she sewed green and pink and red and white beads onto the front of the buckskin jacket.

She sang a lot. She said that spirit songs and prayers bring you in touch with your ancestors and with the Creator. She put tobacco on the fire and half-crossed herself. "Today young people think about themselves all the time. They think too much. They get too much energy they don't know what to do with. Nobody tells them what to do. So they take drugs. Drink. They get caught up in themselves. Move away from the wholeness of life."

The birch fire was warm. Looking outside at the swirling snow, I was glad to be safe and warm with Elsa, talking, listening. "You don't see the spirits, but they're there. Sometimes you hear them breathe. Sometimes, in a sweat, they touch you, enter your body. The older I get, the better I know my spirit helper. That's how you get closer to yourself—looking at the whole picture and seeing yourself. Where you fit in. My Indian name is She Who Walks On Snow because I could always walk on snow without falling through. Without snowshoes." Then she told me that most of the time she stayed on top. When she lost her concentration, she fell through.

"I've been peeling onions all my life. And I've



been pulling back all those layers. Myself, too. Getting close to the middle where the spirit is. Getting close to the end." Elsa smoked her pipe for a while and closed her eyes. Serene. At ease. She sang softly.

"A lot of Indian men, Metis men, too. They're afraid of holy women, afraid of their power. Threatened because they don't feel connected to the Earth. Not humble enough. Afraid of togetherness, except maybe once in a while. What they think is important is having people think they're bigshots. They want everybody to admire them and say a bunch of lies about them. She laughed. "It's funny how lies become truth after awhile." Her laugh was infectious and we both got to breaking up every couple of minutes.

The next time I visited her, she had just come out of her sweatlodge. After a while we talked. "I like the sweat more now than I ever did. I feel healed every time I go in, while I'm in there, and when I come out. I feel blessed having a sweatlodge. Blessed for everything the Creator gives me." She talked about fasting and praying and letting the visions come. "We all need healing. Every day. We all need that sacred contact—not just Native people. Everybody. The smudge. The prayers. The singing. The ceremonies. We need to keep in touch with our own selves, with each other. We need to pray to Mother Earth and we need to pray for her, too." The more time we spent together, the more I loved her. She made me so happy and so sad. I thought of her advanced years. She was always thinking and talking about the young people.

Continued on Page 16

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# AIDS Spreads in Native Communities

by James Martin



In the Year of the Indigenous People a new and troubling statistic is becoming clear: a higher than average number of Aboriginal people have been diagnosed HIV positive or have full-blown AIDS when compared to the non-Aboriginal population.

"The numbers are scary," says health expert Richard Jock of the Assembly of First Nations. Quoted in the *Ottawa Citizen*, Jock estimates that given the small number of people in Native communities, cases of even two people infected with the disease is cause for serious concern, given the standard practice of multiplying by ten to get a closer figure of those really infected.

A study in Ontario revealed Natives in the northern part of the province had an infection rate five times higher than the Canadian average. In Vancouver, urban Natives run a greater chance of HIV infection by as much as 50 percent.

In the United States where Natives make up a smaller part of the population, the AIDS figures there are alarming. Native women in the countryside have HIV infections up to eight times the national average.

According to Ron Rowell of the National Native American AIDS prevention program up to 10,000 cases of HIV already exist and at least 448 deaths in a total population of one million.

"AIDS is a great danger to the survival of the Indian people," says Rowell bluntly, who feels that denial is still the main impediment to dealing with the disease for those who become infected.

It is well known that Natives run a very high risk of infection. Statistics reveal high incidents of sexually transmitted diseases, conditions of poverty which lead to malnutrition, tuberculosis, hepatitis B, and for urban Natives, the added risk of infection through dirty needles.

While the federal government through Health and Welfare Canada has set aside \$2 million this year and another \$5 million over the next two years to spread AIDS awareness, the danger is still there.

The Native population in North America was devastated by the arrival of the white man through exposure to his diseases. And now AIDS has swept onto the global stage and its dire consequences must be dealt with quickly, openly and with determination by the Native population. If not, the consequences will not be long in showing up on every reserve, in every family.

Perhaps more than all the political infighting and bickering, the fight against AIDS is the true call to arms for Natives to ensure their very survival.



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# Lubicon Chief Meets with European Parliament

by Dale Stelter

Lubicon Chief Bernard Ominayak and Lubicon band adviser Fred Lennarson recently returned from a trip to Europe that saw them meet with members of the European Parliament, and representatives of the government of Holland.

In meeting with the members of the European Parliament in Brussels, Belgium, Chief Ominayak and Lennarson discussed the situation faced by the Lubicon, who have been trying for over 50 years to get a settlement of their land rights dispute. The recently-released report of the Lubicon Settlement Commission of Review, an independent citizens' panel that urged a rapid settlement of the Lubicons' land rights dispute, was also discussed.

There is currently a resolution before the European Parliament in support of the recommendations of the Lubicon Settlement Commission of Review's report. There is a similar resolution before the parliament of the Austrian government, and people in Holland are working on one to go before the Dutch government.

While in Holland, Chief Ominayak and Lennarson met with members of the Green Party, representatives of the Dutch human rights commission, and members of the Dutch foreign office (the equivalent of, for example,



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Canada's Department of External Affairs).

Fred Lennarson said that in the meetings with the Dutch foreign office and the European Parliament, he and Chief Ominayak had to counter disinformation given out about the Lubicon situation by an official with the Canadian Department of Indian Affairs, who had previously been in Europe.

The nine-day Lubicon trip was hosted by a Dutch group called Nanal, an organization of people concerned with the survival of indigenous peoples. Chief Ominayak and Lennarson also met with other indigenous support groups, and made some public education presentations.

In related news, Alberta's Native Affairs Minister, Mike Cardinal, met with Chief Ominayak

before the European trip. Cardinal asked Chief Ominayak to identify gaps in the federal government's settlement offer to the Lubicon, plus commitments made to the Lubicon by former premier Don Getty, which the provincial government will support.

The meeting took place in the Lubicon community of Little Buffalo Lake, and was also attended by Pearl Calahasen, a Native Progressive Conservative MLA who, if successful in the upcoming election, would represent the Lubicon due to the restructured riding boundaries.

Chief Ominayak fulfilled Cardinal's requests in writing, and the Lubicon are now waiting to hear back from the minister.

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# Royal Commission process questioned

by Brian Savage

The Royal Commission on Aboriginal Peoples has come under mounting criticism recently for being ineffective. Internal dissatisfaction has prompted one of the seven commission members, former Saskatchewan premier Allan Blakeney, to resign from the committee.

Sofar the Royal Commission has heard from almost 1,500 witnesses and has spent, according to co-chair Georges Erasmus, former Grand Chief of the Assembly of First Nations, more than \$8 million on research contracts to look at the Native situation in Canada.

Another concern is the refusal by the Commission to use its subpoena powers since, as Mr. Erasmus declared in the *Globe and Mail*, the Commission "views itself as a commission of study, not a judicial inquiry, and we try and encourage people to come forward voluntarily."

This stance does not sit well with people like Tony Hall, professor of Native American studies at the University of Lethbridge.

"About a hundred academics gathered together a year ago under the auspices of the Royal Commission, and at that time I started asking questions about the powers the Royal Commission had. I found it meaningful then that a couple of the commissioners didn't know about these judicial powers. Then I talked to former Supreme Court judge Bertha Wilson. She knew about these powers and said they had been told not to use them."

Hall says he also talked to commission co-chairman, Quebec Justice Rene Dussault, about his concerns.

"I don't think it's common knowledge in this country and among Native people that by legislation every Royal Commission has these judicial powers. According to Judge Dussault, this means that essentially anybody can be compelled to come forward, any documents can be requested and required."

"I used a case in point: what if Premier Bourassa was requested to come and talk about Oka and what happened, could he say no? Apparently he couldn't."

The main impetus for the present Royal Commission is the "fiasco" of Oka, says Hall.

"We still don't have a very clear picture of what happened there and it seems to me it would be very instructive to explore that particular episode because when the system is really pushed to its extremes you find out a lot about how the system really works, and what the relationships are to power."

During the two-day meeting, the academics began studying the possibility of using the judicial and subpoena powers "as a research tool," says Hall and eventually a letter was drawn up and signed by a number of those present.

The cost of the Royal Commission will approach \$50 million, says Hall and the amount set aside for research is also a topic of concern for the university professor.

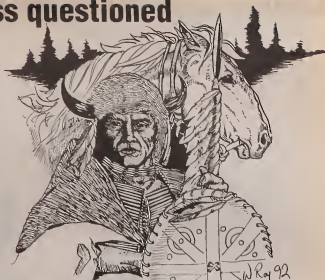
"You have to ask yourself how much of that research will be genuinely new," he says and adds that he was bothered by Georges Erasmus' comment that it would be "presumptuous," to say anything about the value of the research till all of it is finally assembled.

According to Hall the focus seems to be about "how much money is being spent rather than addressing the deeper issues of jurisdiction or land tenure and the competing versions of sovereignty and titles to land." Hall believes that the Royal Commission could help educate Natives and non-Natives in these areas but at the moment, says "I don't see a high level of public education coming out of the Royal Commission."

"There's an enormous mandate for this Commission, and my sense is that within the commission there is a lack of focus."

Hall says that an obsession with fact gathering can simply obscure the issues and that there is an innate fear in Royal Commissions "that they are designed to obscure the issues so governments purchase time and justify inaction."

Hall feels an example of the Commission's failure is in the powerful



testimony of the Inuit people forced to relocate from their traditional lands to the north to bolster Canadian claims of sovereignty.

"In a sense they were intimidated to leave and the R.C.M.P. were opening letters to make sure news wasn't going back home that things were as hard as they were," Hall maintains the allegations against the police should have been investigated by the Commission but points to Dussault's comments that all testimony before the Commission must be voluntary.

"So here's allegations against the R.C.M.P who are under no pressure to answer, they're simply being asked to come forward and be honest. In a sense that's what Blakeney was getting at, anyone can come forward and put whatever spin they want on any issue and there's an unwillingness to ask the hard questions."

"There's a perception the Royal Commission is rudderless and susceptible to being maneuvered," concludes Hall.



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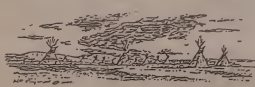
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# NEWS BRIEFS

## Siksika Post Signs Saying No Hunting and No Fishing

The Siksika band of southern Alberta has posted signs indicating No Hunting and No Fishing for non-Natives on the Siksika reserve. The reserve is located 60 kilometres east of Calgary.

The Edmonton Journal reports that Siksika Chief Strater Crowfoot said that the move is another step toward self-government and the preservation of natural resources. In reference to the 160 kilometre stretch of the Bow River which is now off-limits to non-Natives who want to fish, Chief Crowfoot was quoted as saying that "This is our resource and we want to protect it."

.....

## Manitoba Leader Denounces Federal Information Package

The Grand Chief of the Assembly of Manitoba Chiefs, Phil Fontaine, has denounced an information package recently put out by the federal department of Indian and Northern Affairs Canada.

Fontaine was quoted in the media as saying that "The package presents a disfigured view of life on reserves and urban ghettos in Canada and Manitoba. This is a classic case of statistical manipulation by a federal cabinet minister trying to justify the existence of a redundant bureaucracy."

Fontaine pointed to Indian Affairs figures dealing with Native suicide as the most glaring example of deception. For example, the Indian Affairs material says that the rate of suicide for status Indians decreased between 1981 and 1986, from 43 to 34.6 per 100,000. Fontaine stated that among First Nations people, suicides are consistently six times greater than the national average, and that such examples of morbidity are unacceptable in a country like Canada.

Fontaine added that the public should be careful with most information that is released by Indian and Northern Affairs Canada.

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## Innu Youths to Stay at Poundmaker's Lodge Until August

The eighteen young Innu from Davis Inlet who came to Poundmaker's Lodge to overcome solvent addiction are making progress, and most will probably remain at the facility until August. The youths came to Poundmaker's in mid-February for a 90-day program, after a nationally-publicized incident involving six Davis Inlet children who were found sniffing gasoline fumes.

According to the Canadian Press, Pat Shirt, director of Poundmaker's, said that while "the progress of the children has been very good," it was decided that they needed more time.

The 18 youths have been at a Poundmaker's treatment camp located on the Saddle Lake Reserve, approximately 150 kilometres northeast of Edmonton. Adult family members have been receiving treatment at Poundmaker's in St. Albert, and some of the original 22 adults have returned to Davis Inlet, to be replaced by others.

.....

## Lawyer Apologizes to B.C. Justice Inquiry For Poem

A lawyer who was hired to represent the RCMP at the Cariboo-Chilcotin Justice Inquiry in B.C. has been forced to apologize for a poem he wrote. The poem portrays Native witnesses as dishonest and drunk, and the inquiry as frivolous. The *Globe and Mail* reports that the inquiry issued an advisory stating that lawyer Brian Gilson, who wrote the poem, and senior Justice Department lawyer Gordon Bourgard will issue a public apology for the poem at the final inquiry hearing to be held later this month.

Gilson and Bourgard made one apology to the inquiry earlier this month. However, only one Indian chief was present when that apology was made, so there is another one scheduled.

At least two Chilcotin chiefs have said that the apologies by Gilson and Bourgard are not sufficient. The chiefs have also said that they want Gilson to be disbarred, and that they are going to complain about his conduct to the Law Society of British Columbia. Chilcotin chiefs brought the poem before the inquiry.

The inquiry, established by the B.C. government, is investigating allegations of prejudice against Native people under the criminal justice system.

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## Samson Band Votes Against Proposed Prison

There is confusion surrounding a proposed 60-bed, minimum security prison proposed for Hobbema, after the Samson Cree Nation council voted against the facility last month. The proposed prison had been an issue of contention earlier that month, as protesters marched outside the administration building of the Samson band on March 1.



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# Governance Group Opposed

by Brian Savage

The Coalition against First Nation Genocide is a new group formed to fight initiatives being drawn up by a governance group.

This includes proposed legislation on a number of fronts, such as the upcoming vote in Parliament on the First Nations Chartered Land Act, which will allow, according to the Coalition, reserve land to be mortgaged and privatized. Other acts include the "First Nations Governance Recognition Act," "First Nations Self-Governance Legislation," "First Nations Forest Lands and Resource Act," "First Nations Government Finance Act," and the "First Nations Government Taxation Legislation."

In a press release, the Coalition declares that, "Combined, these acts will take away all our Aboriginal and treaty rights, whether we live on or off reserve. A National Board appointed by the Prime Minister will be responsible for the implementation of these acts."

The Coalition goes on to say that these proposed acts "do not even recognize our rights to govern ourselves and choose our own leaders," and that the Canadian government will start taxing Natives working off reserve at the start of 1994 and taxation on reserve will soon follow.

The Coalition is demanding an investigation into the relationship between Indian Affairs Minister Tom Siddon and the twelve members who make up the Governance Committee, a group that the Coalition claims has received \$50

million to pursue its work, work that the vast majority of Native chiefs and people know nothing about. The Coalition further demands that the proposed bills be stopped.

The Chartered Land Act will allow the chief and council to take out a mortgage on Native land which, if mortgage payments are failed to be met, will result in the loss of those lands while the Governance Recognition Act will see reserves move over to municipal status under provincial, not federal, jurisdiction.

The fight against the Governance group according to Raymond Crowchief of the Siksika Nation, means getting people involved. He says that "there are eight active communities on the reserve and we want five people from each community to give out information from the Coalition."

Getting the community involved can be difficult, concedes Crowchief, especially if your own chief is one of those supporting the group you oppose.

"Strater Crowfoot is just working the positive side," says Crowchief. "He's not telling the negative side, what's going to happen, what's involved in Indian self-government. Right now there may be implementation of the Indian Land Charter Act and we're trying to stall it before it's implemented by Parliament."

Crowchief says his group is not alone in its opposition to the Governance committee. A meeting was held in Penicton less than a month ago attended by a number of Native groups opposed to its actions.

"(These) chiefs say they are appointed by the people but they are not, they're appointed by Tom Siddon, and there's 12 of these chiefs though some say eight, others 14. They're not telling us. Instead they tell us these chiefs have been appointed from across Canada by the chiefs in Canada."

"In Alberta there are 43 chiefs and why don't they know about this? At the all-chiefs conference in Sarcee, all the chiefs were against this



thing except my chief who tells people that the Siksika Nation is in favour of self-government (yet) the Land Charter Act is part of a whole package that our people don't know about. Our chiefs don't seem to know what's going on, there's only a few involved (who have) their own separate route direct to (Indian Affairs Minister) Tom Siddon.

"They received \$50 million to push this through," says Crowchief, who adds that his group has discovered that the government has also contributed millions of dollars in fighting the governance group.

"It's my understanding they've put big money on both sides to say the Indians are really fighting now, so we (the government) will step in and tell them how to live."

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# B.C. Treaty Commissioners Named

by Brian Savage

After waiting a year for the appointment of a Chief Commissioner, the B.C. Treaty Commission appears ready to develop its mandate.

Grand Chief Edward John of the Tsaz'en Nation said he "welcomes" the appointment of Chuck Connaghan as Chief Commissioner of the B.C. Treaty Commission. Mr. Connaghan was previously chairman of the B.C. Roundtable on the Environment and Economy. Other appointments to the Commission include Douglas Kelly, Manager of Operations for the Sto:lo Tribal Council, Carole Corcoran, a Dene from Ft. Nelson and a lawyer with Lang Michener, a Vancouver law firm, former M.P. Dr. Lorne Greenaway and former General Counsel and Vancouver Director in the Office of Ombudsman, Barbara Fisher.

"Today is an important day," declared Grand Chief John. "We now have five people on the treaty Commission who can get on with the work they are mandated to do - to facilitate treaty negotiations."

However, there are continuing problems of funding for the Commission which will need close to \$2 million a year. The federal and provincial governments are haggling over who will pay how much.

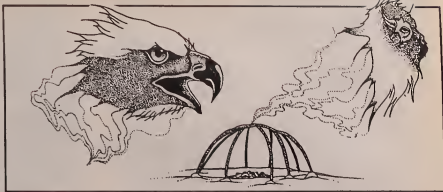
Chief Joe Mathias of the Squamish Nation calls this disagreement between the two levels of government "a major stumbling block" and a matter of "grave concern" to First Nations in B.C.

Another concern is the upcoming federal election which may see the proposed Treaty Commission Act scuttled depending on the results of the election. The passing of the legislation as soon as possible is called "an urgent need," by Chief Gerald Amos of the Haisla Nation.

"The issue of greatest importance to us over the next few months is ensuring the legislation is passed prior to the next federal election. We are very concerned that if this legislation is not introduced very soon, we will lose an opportunity to provide a secure legislative base to a very significant body with an enormously challenging task ahead."

Chief Commissioner Connaghan stated that, "the issue of treaty settlements is enormously important to the province," and that he believes the treaty commission "is the best hope we have for resolving the problem."

Aboriginal Affairs Minister Andrew Petter declared that the provincial government "is committed to a policy of negotiating honourable and just settlements with First Nations and all British Columbians," and that the appointment of Barbara Fisher as the provincial representative



"will move all of us toward fair, final and just resolutions to the long-standing land question."

Alberta Native News spoke to First Nations Summit official Kathryn Tenesse for her perspective on the Commission.

On the topic of funding, Tenesse admitted that "the potential is there" for problems unless that question is resolved quickly. She added that the First Nations are "not privy to their (federal and provincial governments) discussions but I know they haven't arrived at any kind of agreement yet. The First Nations position is that we don't want the lack of that agreement to cause any delays with respect to the initiation of the First Nations treaty negotiations process. The Treaty Commission was just announced, and it has yet to be determined when its doors are officially open. At that time our treaty negotiation process can begin."

"Operational funding is arranged by contribution agreements," adds Tenesse, "and the governments will also have the responsibility of making funding available to First Nations which are in negotiations, but that's a separate pot."

The exact amount of money needed for negotiations as well as the time period for the Commission must be flexible, says Tenesse.

"The Treaty Commission is going to be there as long as there exists a potential for a negotiated settlement affecting First Nations. Essentially, the Treaty Commission is the keeper of the process. Their job is to make sure negotiations continue and to deal with any problem that arises."

"The immediate goal is to get established, determine a place to operate and develop policies by referring to other situations like the Indian Claims

Continued on Page 10

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# Samson Band Has New Chief

by James Martin

Thirty-eight year old businessman Terry Buffalo is the new chief of one of the wealthiest bands in Canada.

The Samson election was close, with Terry Buffalo edging out Frank Buffalo by only seven votes, 182 to 175, while incumbent chief Victor Buffalo received 159 votes.

Elections for the 12-member council will be held soon.

Buffalo, who will now be paid \$50,000 per year as chief, has promised a more open administration under his three-year mandate. Referendums will be scheduled on such issues as the controversial federal prison which former chief Victor Buffalo and a few of the council approved.

Topics will be discussed by all and then voted on, says Buffalo, who as chief, will help manage a yearly budget of \$55 million, based on the vast wealth from oil and gas on the reserve land. Currently, the band is embroiled in a costly lawsuit with the government for control of over \$1 billion held in trust by Ottawa.

At the last candidates' forum a vocal appeal by a number of Samson women and children took place which tried to call attention to their concerns of abuse and violence in the family.

Not all candidates saw the issues with the same priority. Victor Buffalo stated that such concerns as education, band finances and a reserve unemployment rate of 80 percent should be looked at, and warned that the band was "spending more money than (it's) taking in." He also noted that the oil on the reserve was being depleted and this year the band would be running up a \$5 million deficit.

Buffalo and councillor John Noposse both felt that some of the social problems of the band come from the lucrative royalties the band pays each member, \$6,000 a year.

Noposse added, however, that he was concerned about other problems such as nepotism in the hiring of people for band jobs and the damaging failure of band business investments.



## Commissioners Named Continued from Page 9

Commission so they will have positions in place when the negotiation tables are beginning to operate.

"In B.C. you have the potential of 30 sets of simultaneous negotiations on the land jurisdiction issue. That's one of the reasons we pursued this, to get out of the existing comprehensive land claims policy which says if there's six negotiations going on in Canada you have to line up and be taken in order of priority. We want to have available a process that when a First Nation says it's ready to proceed with negotiations the other two principals would be also ready to proceed.

"The process is voluntary for anyone to participate in as an option to avoid queuing up for negotiations. We would be looking well into the next century for some of the groups at the back of the line. In the meantime the land continues to be alienated and resources continue to be taken off the lands in question. Things also continue to happen in terms of jurisdictional issues affecting our citizens which we have no ability to deal with because we haven't the forum to deal with changing our relationships to government. The only way we feel we can do that is through the negotiating of treaties which will outline clearly what our relationship is going to be. That's a choice we're making and we've always said that does not preclude anyone pursuing any other option that they see fit. We certainly did not see this exercise as excluding or including anybody that didn't want to be included. We've tried to make this position clear to the government by saying if someone wants to talk to you about another way of doing things then you're obligated and you can't turn around and use us to say, 'we have the Treaty Commission and this is the way it's going to be.'"

With the election approaching, Tenesse admits to being worried over the fate of the Treaty Commission.

"The assumption is that as long as we deal with the Tories we have an understanding with them. What we're talking about is a process, not a resolution."

Tenesse believes "a good majority of B.C. bands" support the Commission "because most of us are concerned about accessing a forum as soon as possible" to prevent further erosion of land jurisdiction and natural resources. "We better try to arrive at some resolution on how we're going to share in these things or we'll be planned out of the plan," declares Tenesse.

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# Living Our Art

by Peter Cole

Art influences and is influenced by the culture in which it exists and functions. It is often looked on by government and industry as a frill, as a superfluous set of articulations. Arts budgets are usually the first ones cut during hard times because they cannot adequately—i.e. to the satisfaction of accountants, bankers, and bureaucrats—justify continued funding in terms of the economic benefit of their activities to society as a whole.

For the artist, context usually has more to do with intuition and with the vision of other artists than with mainstream trends. Art comes from acting on personal feelings as well as from reacting to current cultural/societal patterns. Whatever else it is, art is a personal vision set in a shared context.

Before the boats came, Native people gathered together to celebrate the gifts of the Creator: the seasons, the salmon, the buffalo, fire, rain, earth, and sweetgrass, the breath of the grandparents. We gave gifts to Mother Earth, to the spirits of the four directions, to the Creator. We accepted the coming of the Europeans because it was—and is—our practice to put ourselves into the Creator's hands. We assumed that these visitors would eventually take their fences down and go back home. They didn't. We have shared this continent with them for five hundred years. Now they have displaced us. We have been placed on pieces of land far from where our old ones are buried and we wander into the cities looking for we don't know what. Maybe promises. Maybe somewhere to lose ourselves. Now the skies and rivers and lakes are filled with poisons. The diseases of progress are seeping into our bodies, into our blood, into our genes. Are we really living longer—or is it just taking longer to die?

Since the visitors are still here and in overwhelming numbers, we'll have to keep resisting the pressure to assimilate, continue to sustain and retain as much of our culture as we can. The conquistadores have no intention of giving back our land and what has been taken from it. We can fight them and die or assimilate and die or we can get onto the healing path. We can try to heal our bodies and minds, our feelings and spirits. We can teach ourselves to feel good about who we are, respect ourselves. We can take responsibility for our violence toward one another, for beating up our women and our old people and our kids. We can choose. Choose to not sexually abuse our children like the institutions did and still do. We can choose to not drink to excess and take drugs—we can be good examples for the young people.

The arts can help us learn to feel good about ourselves. They can help us to draw the pain out of our bellies and show us the truth about who we are underneath the stereotypes and the self- and other-directed violence. The arts can help us learn to respect ourselves. Respect begins with the self. It means giving ourselves permission. To feel the pain, to acknowledge the anger, to let it come out. Like a river swollen with spring run-off. We have to empty ourselves of so much—so many bad feelings. The forgiveness of others and of ourselves can't happen until we find room inside ourselves for it, until we make room inside for it. What the arts can do is give us a voice, a self-portrait, show who we are outside the words written about us. We have to write ourselves, paint ourselves, dance, act, sculpt ourselves. Without a first-person voice, we can only be objects of others' discourses. The sickness of the environment is a reflection of the sickness of society—the outer and the inner reflecting one another. We've clear-cut the trees, slash-burned what was left. We've dredged the sea and harrowed the land



with our claws, filled the air and the water and the earth with our waste. Now we crawl to bars, douse ourselves with drugs, fall comatose in front of televisions, wander aimlessly in malls and alleys, and abandon our kids for bingo. We fill our minds and bodies with garbage. This inner foulness diffuses into the environment through our minds, our thinking. If we want to heal the earth, we have to first start with ourselves. Clean the sickness from our minds, our spirits. Deal honestly with our feelings. Treat our bodies respectfully.

Respect begins with the self. Giving ourselves permission to acknowledge who we are, our needs, our gifts, what we have to offer. A.A. meetings help, and Al Anon and ACOA. But we need to process our emotions—the celebration and the grief, the rage and the joy. We need places where we can learn to feel, to feel good about ourselves. No conditions attached. And we need to listen to the elders. We need to stay, to

Continued on Page 29

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# NEW HORIZONS

by Del Louis (Natchewasis)



## Self Esteem

Much has been said in the media recently of the term self esteem. It echoes in our minds. I would like to offer my definition of it. First, it is a psychological term used in reference to the individual. It is the satisfaction or well-being of oneself within the realm of normal societal behaviour. In other words, it is feeling okay about yourself, who you are, what you do, where you are and so on. Basically, a normal well-adjusted contributing person in society. The mental state of satisfaction of oneself.

Dr. Nathaniel Branden, in his book "The Psychology of Self Esteem," states, "Self esteem is the key to man's motivation - by virtue either of its presence or its absence. Perhaps the most eloquent testimony to the urgency of man's needs of self esteem is the terror that haunts the lives of those who fail to achieve it, the twisted paths along which the terror drives them, and the inevitable wreckage at the end."

Certainly this sums up the state of affairs of most of our Native communities, as depicted in the media.

Do not despair! All is not lost. There is hope! Most of us would agree we all need to take a look at ourselves at some point in our lives. Not wishy-washy but thoroughly. One can write a book on this subject just as Dr. Nathaniel Branden has done.

We are capable of creating, capable of destroying, capable of rebuilding and capable of meeting other possibilities. We have been given the power of choice. We are fortunate to have been endowed with another power. This power is the power of reason. One does not build a house in the desert for no apparent reason. This faculty of reason we possess serves as a survival mechanism. We are entitled to failure, no one is infallible. We can



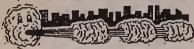
build this house on a solid foundation for our use and security.

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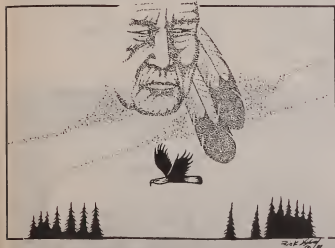
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We wish you many more years of health and happiness.



# A Tribute to Elders

## Elders of today and the criminal justice system

by Parry Stelter



I am a Native who was adopted and brought up in the city of Edmonton, Alberta most of my life. Over the past six years I've been involved in the Native community. I've experienced reservation life hands-on and have also learned from a lot of good and bad experiences.

In this time I have come to learn that Elders are respected people. As a correctional worker I've also learned that they are needed in the Criminal Justice System. Not only in prisons, but there is a need for them as liaisons with the courts, police, and people who make assessments, such as psychologists and parole officers.

There are times where non-Natives have a hard time understanding where "Natives are coming from." A lot of times there is stereotyping and unknown circumstances which need to be explored.

Presently, I'm working at the Stan Daniels Community Correctional Centre located near the inner city of Edmonton. As a correctional worker, I've come to learn a bit more about Elders and their involvement in the Criminal Justice System, particularly from Elder George Kehewin. George has been at the Centre for about five and a half years now. He was born and raised on the Kehewin reserve. He's a pipe carrier and knows the Native culture and people very well. Residing at the Centre Wednesday through Friday he is basically available 24 hours for support, understanding and guidance.

Not only does George talk with the residents, but he takes them to sweats and fasts. He feels that getting the residents out of the Centre and into the culture is the best therapy for them. Chopping wood for the sweats, enjoying the outdoors, and putting their self-discipline to the test at fasts really eases the pain and gives them more hope for the future.

Even though the majority of residents at Stan Daniels are Native,

George does not feel that these are the only people he should work with. He enjoys helping and giving insight about the Native culture to both Native and non-Native people. He shares with residents of the Centre, staff, and he goes out in the community giving lectures to students at Grant MacEwan, the University of Alberta, or public schools. He likes talking and giving guidance to all people of all races and ages.

When we ask ourselves the question, "Why is there a problem with Natives in prison," does the answer lie within the people or is it because of Natives being uninformed about certain laws and their own personal rights. You always hear about the "drunken" Indian and how they are in and out of jail all the time. You seldom hear the success stories or about the Natives who are gaining sobriety and helping themselves. The negative and exaggerated stories always make the headlines because people have a tendency to crave bad news and spread it around like wildfire on an open prairie.

Elders have experienced life and know which is the hard and easy way. Many times we feel that the elderly don't understand, because they are out of touch in today's society. We forget that people are still the same. Technology, trends, and addictions have changed, but we as a people are still the same. We feel, hurt, laugh and cry, the same today as we did in the past.

Elders, whether working in the Criminal Justice System, living on the reserve, or living in the city, have an insight on life that can be of help to everyone. They've seen and experienced changes. They've endured and survived. Not only have they seen society change, but they have too.

The reason why I feel Elders can be of some assistance in the Criminal Justice System is because the system is full of games and stereotyping. The police play their games, then the courts, then the institutions with inmates and staff, and the games continue back into the community.

The system is full of games and maybe by having Elders in the system we can create better communication among everyone. Elders are not perfect and they are not the only solution to life's problems, but a little bit of help here and there makes a better tomorrow.

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for their strength and great wisdom.

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# BOOK REVIEW

## The Elders Are Watching

text by Dave Bouchard  
images by Roy Henry Vickers  
Published by Eagle Dancer Enterprises Ltd.,  
Tofino B.C. Canada 1990  
review by Del Sy

*"They told me to tell you the time has come.  
They want you to know how they feel  
So listen carefully, look toward the sun  
The Elders are watching."*

This is a coffee table book containing remarkably beautiful art by respected west coast nature artist Roy Henry Vickers, and a long, evocative poem written by Dave Bouchard, Saskatchewan education administrator. Together they have produced a readable and watchable soft-covered book for the publisher, Eagle Dancer Enterprises Ltd..

Vickers' art is clearly west coast in origin and highly collectible-looking. The 24 plates of his art contained in the book have such titles as: *Look At The Mountain*, with three ancient totems facing a mountain in a snowfall; or *Eagle's Moon*, with a silhouetted eagle sitting a top a tree and the moon staring down on it.

*"They wonder about risking the salted waters,  
The ebb and flow of running tide.  
You seem to be making mistakes almost daily.  
They're angry, they're hurting, they cry."*

May the Great Spirit guide our footsteps  
and help us to heed  
the traditional teachings of  
our Elders - with their guidance  
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The Bouchard text expresses concern for the way people have exploited the earth's and nature's resources and animals.

*"You said you needed the tree for its pulp,  
You'd take but a few, you're aware  
Of the home of the deer, the wolf, the fox,  
Yet so much of their land now stands  
bare."*

It contains both admonition for the way human affairs have been conducted with nature's bounty, and a note of optimism is offered as to how we may better preserve our environment:



Roy Henry Vickers



Dave Bouchard

*"The color green has come back to the land.  
It's for people who feel like me.  
For people who treasure what nature gives,  
For those who help others to see."*



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# Iroquois Elders Want Self-Determination

by Ryan Edwards



Elders of the Iroquois Confederacy provided the Royal Commission on Aboriginal Peoples with an extensive and informative presentation earlier this month. The basic message of the elders was that the claim of the Iroquois to self-determination predates the arrival of Europeans to North America, and that recognition of Iroquois self-determination is long overdue.

Oren Lyons, an Iroquois faith keeper, heredi-

tary Onandaga chief, and professor at Buffalo State University was one of those appearing before the commission. According to the *Globe and Mail*, he said that "Sovereignty is a European term that has nothing to do with democracy."

"Sovereignty is in our hearts. Sovereignty is in our acts."

The Royal Commission hearings, which opened

in the Mohawk community of Akwesasne, began with an explanation by Chief Jake Thomas of the Great Law of Peace, which is the oral constitution of the Iroquois. To provide a full recitation requires about four days, and has only been done once in English.

The Iroquois Confederacy consists of the five original nations—Mohawk, Onondaga, Oneida, Seneca, and Cayuga—and the Tuscarora nation, which joined earlier this century.

The Iroquois elders displayed and explained some wampum belts, which are hundreds of years old, and which they say are binding treaties that cover self-government, land claims, and commercial relations.

Grand Chief Mike Mitchell was quoted as saying that "It's a fancy terminology—self-government, nation-to-nation, government-to-government—but they're just phrases."

We want to put some substance behind those words, and this is the substance," he said, referring to the treaty belts. He said that rather than new terminology, it is respect for the deals that were negotiated long ago between Natives and non-Natives that is needed.

Mohawk Elder Tom Porter, who is from Akwesasne, said that Native people must take responsibility for their future, and called upon young Native people to revive the traditional spirituality of the Iroquois people, to practice their culture, and to speak their language. He was quoted by the *Globe and Mail* as saying that "Sovereignty is liberation. It's believing in yourself and being yourself."

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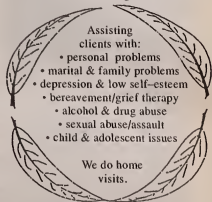
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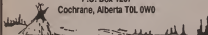
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# LEGEND

## The Red Star

The Red Star was provided by the Little Bear Book Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

## The Red Star

Collected and illustrated by James Ratt; told by Maggie Ross



Long ago there was a young girl who was always trying to prove herself better than her older sister. It didn't matter what they were doing; working, guessing, or combing their hair; the young girl always tried to outdo her sister.

One evening while the two sisters were walking through the woods, they noticed two stars high in the sky. One star was large and had a dim red glow while the other star was small and bright. The two stars were close together flashing their colours as if they were trying to outshine each other.

"Which star would you like to make love to you?" asked the younger sister. The older girl never had a chance to reply because the younger one had already chosen the small bright one.

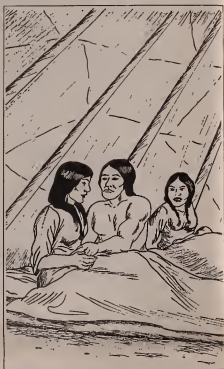
"I guess that means I will have the large red one make love to me then," said the older sister.

The two girls strolled on home forgetting about the stars making love to them.



However when the younger sister woke up the next morning she found herself embraced by a withered old man. The younger sister was sick from the sight of him.

Across from her she saw her older sister in the arms of a handsome young man. The man was holding and kissing her older sister.



The young girl thought she would be getting a young man by wishing upon the small clear star. But the red star which she had left for her older sister represents youth. The small bright stars in the sky usually burn out faster and are what people see as shooting stars. The dull red ones last forever.

**S** <sup>+</sup>

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## "THE YOUNG OFFENDERS ACT" OR "THE WE CAN RE-OFFEND ACT"

by Parry Stelter

Most people you talk to have their own opinion of whether or not improvements need to be made to the Young Offenders Act. The public perceives that young people get away with committing crimes and do not get punished for them accordingly. The public feels that they are getting off easy with fines, community service hours, or incarceration periods which are not lengthy. They also take issue with sentences to group homes where all their basic needs are met and have the freedom to come and go to school, work, or treatment in the community by themselves.

This controversy has brought about concern in the general community. The question we need to ask ourselves is, is it really the "Act" itself or the implementation of the Act? Howard Sapers, executive director of the John Howard Society of Alberta states that "the Young Offenders Act per se is a very good piece of legislation. Not to say that it can't be improved, but the mere Act itself is not going to improve crime. The overall frustration by the community is a reflection of their dissatisfaction with the Criminal Justice System overall."

Mr. Sapers questioned: "What do we want to do with our children when they break the law? We have the choice between punishing them or working towards preventing future criminality. Parents and courts have to respond properly to the specific circumstances and crimes involved. Each crime and mitigating circumstance needs individual attention. The saying 'one size fits all' means 'one size fits none'."

Howard concluded by saying, "The community, family, and children have to work more closely together, as well as agencies in the community. The police, social services, corrections, and health care, families, and communities have to work closer and use better communication. We should not worry so much about jurisdiction, but about services for families and communities."

I agree with what Mr. Sapers was saying. The problem is "more or less" in the implementation



of the Act. Another question that comes to mind when you hear people complaining about the Act is how many people out there have actually read the Young Offenders Act? Maybe the public should read the Act. It's available in most book stores.

In a separate conversation with a youth worker at a group home in Edmonton, she shared her concern and opinion. She stated, "The first thing that stands out in my mind is the length of sentences on 'U.A.L.' (Unlawfully At Large). The youth take off from group homes or do not return from passes and think it is a big joke, because they know that they will only get a couple of weeks or so added on to their sentence. They feel a good night on the town is worth a short extension of their time."

Again, this is the implementation of the Act, not the Act itself. As an ex-youth worker I can agree with her statement.

They take off and a lot of times they are allowed back in the group home right away. Would sending them to secure custody really help? Going to youth detention is like taking a crash course in criminal activity. This is where they learn motives, attitudes, behaviours, and opinions towards authority. So is that really helping?

The "Young Offenders Act," or the "We can Re-offend Act"? The Act itself or the implementation? In my view, it's a combination of both, but mostly the problem lies in the implementation. What is the answer? Do we take the law into our own hands like an Edmontonian did a while back by shooting at the kids with a gun while they were breaking into his car? Do we get involved more in the community? Do we sit back and continue to complain more about all the injustice that's being done? Maybe just read the Act, sit in youth court a few times, and then form some sort of opinion. There will always be injustice and legislation will never be perfect. The Young Offenders Act will never be perfect. I do believe that there are youth out there who are out of control, but there are also ones that are law abiding citizens. It seems that the backslider (rebellious) gets all the attention.



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# Urban Sentencing Circle Held

by Brian Savage

The first Native sentencing circle in an urban setting was held recently in Saskatoon.

Ivan Morin, a Metis activist and writer with a long list of criminal convictions, received his sentence for armed robbery following discussions held by a panel of 24 people. *Alberta Native News* talked to Pat Lorie, a Saskatchewan New Democrat MLA and former psychologist who was involved in the sentencing circle.

Lorie stated that the defence, prosecution and the judge, Justice J. D. Milliken, selected the individuals who participated in the circle. While the large panel may have been unwieldy, Lorie felt that it was important to include representatives of many different associations, institutions and interest groups for the "inaugural urban sentencing circle."

Both the defence and the prosecution gave lists of recommended panel members and the judge had the final say in determining who sat on the circle. Lorie noted that the prosecution objected "vehemently" to her own participation because of her political ties. The defence countered with Lorie's past involvement with the defendant as his psychologist, claiming that she would be able to bring information with a different perspective to the circle.

"It was a tremendous privilege and honour to be chosen," said the MLA, who has been involved in anti-racism work for a number of years.

"I've watched the Metis community in Saskatoon be subjected to cultural genocide pressures and systemic discrimination. To watch them discover themselves and a sense of community and define where they want the community to go was, for me, a tremendous privilege."

From the start, the prosecution made it clear that whatever the decision, they would appeal it to a higher court, said Lorie.

"We worked diligently and arrived at a total consensus, where all the interest groups agreed. The only exception was the prosecution which removed itself from the process after they made their recommendation for the sentence and refused to participate any more."



Lorie says she is confident other circles will be used under similar circumstances.

Those who sat on the circle included representatives from the Metis Society, Metis organizations, the Friendship Centre, alcoholic treatment centres, community justice groups, Ivan Morin's family, including his estranged wife, the arresting officer, a Metis police constable, a police inspector, Gerald Morin, a Metis lawyer, Ivan Morin's parole officer, a probation officer, two senators from the Metis Society, the owner of the robbed gas station and the clerk on duty at the time, and Lorie as the defendant's psychologist.

The process was started by the defendant who described how he felt about his crime and why he had requested the circle. This was followed by the prosecution stating their case and entering on record Morin's past criminal record.

"I thought some of the past records were irrelevant," says the psychologist, "and should not have been entered into the record. The prosecution was trying to make the case that Ivan Morin was a street person and hung around with really bad people."

The prosecution wanted a sentence of six to eight years, the defence a suspended sentence.

"You can see the two extremes, and the judge made his statement that in normal circumstances he would recommend three to four years."

"He received an 18-month sentence. Usually after a third of the time served you can apply for probation but (Ivan Morin) must serve either the full 18 months at a facility or after 12 months be released but be electronically monitored. He then must undergo a compulsory alcoholic treatment program."

Morin will be going to the Poundmaker Lodge in St. Albert for "culturally appropriate" treatment.

It took ten hours for a consensus to be reached and Lorie called the process "fascinating and gruelling" though it came close a few times to breaking down.

"The judge, who has been a labour negotiator, stressed the importance of compromise, that this was an experiment, and that we have to try alternative processes."

Each person in the circle got a chance to speak.

"Statements to the victim, to the accused, what our perception of what had happened and what degree of responsibility we thought should be taken. It was important to confront the accused with the enormity of his actions. He said he did not expect to get off scott free and the reason he had asked for the sentencing circle was for fairness. He did not want a sentence greater than his co-accused, who was white and got three years and will be eligible for parole in one year, in June, whereas Ivan is just starting the procedure."

"What we ended up with is a sentence slightly firmer but almost the equal to his co-accused. There is also a remedial part, with 40 hours of volunteer labour service at the gas station and 100 hours of community service at the Metis Society."

Lorie was the last to speak and felt it important to bring up Morin's past. "Sometimes people can't shake loose chains of the past. A lot of the implicit, ugly bits of racism that occur in our society hurt Ivan. He was the product of foster homes, and was both physically and sexually abused."

Lorie says she recommended a jail sentence with treatment at a Native centre for alcoholism and "to make amends to the victim and contribute something to his community. That formed the basis for the discussion and decision-making."

The positive aspect of the Native sentencing circle is very important, says Lorie.

"The benefits were him having to confront his deeds and to make amends to his victim and do it publicly and to have a community there to say we support you and will be there for you. White man's justice doesn't work and the sentencing circle could be of value for everyone."

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# Native Education

## Coalition fights to save Native education

by Brian Savage



The Coalition in Support of Native Education is protesting proposed funding changes by the Edmonton School Boards. Coalition members believe that the cuts will produce negative results for Native students.

The proposed changes include reducing the Native Education Consultant position from full time to part time. This is one of 12 consultant positions targeted for down-sizing or elimination.

Louis Lamothe of the Coalition says the fate of the Native Education Consultant "was not our major concern; we made representations to the public board, and to the provincial government but the main thrust from my perspective has been that we do not want to experience a decrease in services from the current level."

"The other thing we requested from the school districts was that the trustees take a policy position on Native Education and place it on a high priority status."

The group is concerned about the grant structure established by the provincial government. "What they did," says Lamothe, "was move these grants out of the conditional grants category into discretionary funds for the school districts." According to Lamothe the category transfer provides "school districts with the opportunity of allocating once the funds go into their block funding or general revenue. Then the school district has the option of moving it where they so choose," rather than the money being specifically earmarked for Native education.

Lamothe says his group has not yet received a formal reply from the government or the school boards, though he does say their reception "was cordial."

The Coalition member is concerned with the

future of Native Education and cites a quote from Education Minister Halvar Jonson in the *Edmonton Journal* which says that the changes to the grant system, combining 22 different grant programs into one, means that the individual school boards will have the "flexibility to shift funds to programs they deem as local priority." It is the local priority phrase that bothers Lamothe, and how those concerns will be allayed.

"We're not that optimistic," admits Lamothe, who sees the call for an eight percent cut in supplemental funds being passed on directly to Native education with negative effects.

"I find our society has become pretty disillusioned," reflects Lamothe. "Governments at any level seem capable of making any decision they want and everybody lives by that. People just say, oh well, and I have difficulty with that

Continued on Page 30

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# First Nations languages available on computer

Below: Examples of the printed output produced by the First Nations Language Extensions Program for WordPerfect Cree:

Kahki masinahatahwawak cakipehikanisak mākōnamani ALT ekwa CTRL key combinations, ewako ōma apacihtāyini, namoya kacahc masinahikkancikos kika-apaciht ka-ohci masinahikakehk tāpiskohc māna awisipihk. Nanatohk-ōskān cakipehikanisak kahkinawasōnāwak. Ayisk mīna ewakonik cakipehikanisak masipayiwak anita computer screen, māka piko ka-āpatahk wēiw document Feature nete WordPerfect. Nawac apacihtāhki ewako-ōma, kika cacastapipayin masinahikewin.

## Saulteaux:

Kā-kītahkwatōnk imā kā-nipwāhkāmikank ānint ošipihikanan, wicihtwāmakānōn ci-ošipihamink minihk kēkō kā-kipwāhnanawitōmakak. ALT āikwa CTRL key combination sāpahcitōm. Kāwin kahkina wāpantašim mēkwā ošipihamink, tā-wāpantām tas kīšpin onahitōnk kānipwāhkāmikank ci-ošipihank kahkina kēkō. Nihpowa phmatisi cikēmakat anohkiwin ka-ošipihamink Anihšānāpēwi ošipihikewin.

## Dakota/Nakota/Lakota:

De wosdonye okiya maza owapi en Dakoča ka Nakoča ka Lakoča.

## Dene:

?ediri dēnē ?ā detlis hi tsatsāne bek'e ?eretlis ?ā horāyū dēnēyatiyē ?ābek'e nīlye ha ho?ā si. ?eritlis dē horāyū t'a horili bek'e theia si, nade ?eritlis chēnē ?ā beke naretlis hīle si. ?ā ?iritlis neltsi dē t'altthe dēnē yayiyē k'āretlisi ?ediri tsatsāne bek'e ?eretlis i nezo si.



The Saskatchewan Indian Cultural Centre (SICC) in Saskatoon, Saskatchewan has begun shipping First Nation Language Extensions for WordPerfect 5.1, a family of software products designed to make it possible to use WordPerfect 5.1 for DOS to process documents in several Native languages. Currently available are Roman orthography versions for Cree-Saulteaux, Dakota-Nakota-Lakota, and Dene.

Without the extensions, a document in one of these languages must be created using the base Roman characters. After it is printed, the author has to use a black pen to draw all of the necessary accents and special characters. The extensions create the necessary characters directly,

avoiding the time-consuming and error-prone "pen method."

The extensions work on any PC-compatible computer that is capable of running WordPerfect 5.1. In order to print documents created using the extensions, it is necessary to have a printer that is capable of printing graphics.

The extensions were developed by Randco Intelligent Computer Solutions of Saskatoon. Randco is currently investigating new technologies which will allow them to create syllabic versions of the software to be marketed by SICC.

SICC is a non-profit organization. Its mandate is to strengthen and support the overall Indian education and cultural awareness of Indian people.

Randco provides contract programming, custom software development, hardware and software advice and installation, and other computer consulting services.

The extensions can be ordered from SICC at (306) 244-1146 during normal office hours, Monday to Friday. Each version costs \$75.00 Canadian, with quantity discounts and site-licensing options available. As well, SICC is willing to develop versions for other First Nation languages. Contact them for further information.

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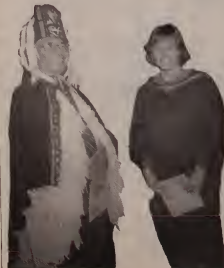
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# Working towards a harmonious future

by Del Sty

Sometimes the complaint is made during cross-cultural business affairs that one party does not understand the other. When the enmity arising from the disharmony is too great business relations break down and nobody benefits.

Roy Cunningham of Native Employment Transition Services recently provided ICG Propane with liaison services with northern Canadian First Nations bands. ICG Propane sought his services because they wanted the home heating fuel business in Canada's northern communities. And they wanted to reduce the chances of misunderstanding on both sides of their arrangements.

"ICG saw a market in Aboriginal communities in the north," said Cunningham, a Metis with western Canadian Cree origins. "We went out and talked, brought awareness to the company about how to conduct business with the First Nations."

Cunningham is a teacher by profession, an alumni of the University of Lethbridge, who later spent several years developing and delivering the Native Studies Program at that southern Alberta university.

One of his primary concerns today is developing education programs for Natives delivered by First Nations or Metis educators.

"We are pushing hard to find Aboriginal teachers," he said of his current project at the Sarcee Culture and Education Centre.

The southern Alberta band school educates students up to grade five, and therefore operates as a feederschool for other school systems.

"Our concern is to prepare the children to enter another school system on an even-footing with other students. And we would prefer they were taught by Native teachers. This would provide them with appropriate role models."

So Cunningham's work comprises many aspects deemed desirable by a society that wants to bring forward the people of the First and Metis Nations of western Canada.

"The educational needs of Natives are beginning to be met at several western Canadian universities."

The remaining challenge in front of Cunningham and others is to move the graduates of professional and technical programs into meaningful employment both on reserves and off them.

## Kinehiyawan che?

## Cree Language Lesson

by Trudy Merasty

### Lesson 7

In Cree, as in English, there are nouns, pronouns, verbs and adverbs.

Nouns in the Cree language are animate or inanimate. Nouns which refer to living things are animate. Nouns referring to non-living objects are inanimate.

#### Examples:

##### Animate Nouns

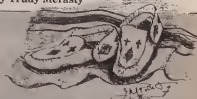
awa  
moswa  
niska  
iskwiw  
napew  
kinosew  
atim  
pithisis  
mancos

this one  
moose  
geese  
woman  
man  
fish  
dog  
bird  
bug

##### Inanimate Nouns

oma  
othakan  
masinahkan  
maskisin  
titapowin  
micowinatik

this thing  
dish  
book  
shoe  
chair  
table



There are a few exceptions of non-living objects which are considered animate.

#### Examples:

awa  
asini  
askink  
ospwakan  
pisimokan

this one  
rock  
pail  
pipe  
clock

There are also some nouns that represent living objects yet are considered inanimate.

#### Examples:

miskisik oma  
wapikwani  
misit oma  
pithisiskotiw  
miciyici oma

(this is an eye)  
flower  
this is a foot  
lightning  
this is a hand

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- f) Include copy of most recent evaluation

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Ron Jamieson, Vice-President of Aboriginal  
Banking — Bank of Montreal — "Building Bridges  
— The Economic Benefits of Doing Business  
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The Honorable Mike Cardinal, Minister of  
Family and Social Services, Alberta — "Breaking  
the Unemployment Cycle"

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Chief Sophie Pierre, St. Mary's Band, B.C.

Grant Brown, University of Lethbridge

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Marlene Benson, Conference Co-ordinator  
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# Gatherings

## World's largest Pow Wow set for Moose Jaw

by Brian Savage

The First Nation's Council of Moose Jaw has organized what is being called the "world's largest pow wow" set for July 22 of this year and scheduled to run for four days.

Alberta Native News spoke to Ray Gladue of the First Nation's Council about the event.

"Our director, Barry Kennedy, thought of it last fall," says Gladue, who adds that funding has come from the province, city and, for the most part, from corporate sponsorship.

The event has a budget of half a million dollars.

"The main aim is to generate awareness of Native culture and to help participate in the celebration."

The pow wow is scheduled to become a yearly event and is expected to bring in 70,000 Natives alone, says Gladue.

"We expect Aboriginals from across Canada, the U.S.A., and Mexico. We have Natives from Greenland coming and Aboriginal baseball teams from Australia and New Zealand.

"There'll be performers and artists of all kinds," says Gladue.

Events include a national football tournament, a slow ball tournament, art shows, pow wows, bingos, and a square dance competition.

A two-day conference with elders will be held and will focus on youth suicide and dropping out of school.

"These are two related topics," observes Gladue. "Youth suicide has never been addressed as it should be in Native communities and the drop-out rate will be looked at as well as strategies for problem solving. The youth are always left out, sessions are usually adult or family-oriented but with two days the conference should include extensive discussions."

The land for the event has been leased from a private citizen, says Gladue, and is part of the Moose Jaw Wild Animal Park with plenty of



room for 50,000 people and their tents.

Organizers are hoping for over 100 tipis to be raised on the site.

Besides celebrating Native culture the financial aspect should please Natives and non-Natives alike.

"SaskTourism told us we'd be injecting \$4.3 million over four days but we figure that's a pretty low estimate," says Gladue, who adds that his group was surprised that such an event has never been held before.

## NEWSPAPER TO PRINT POW WOW GUIDE

Attention all First Nations.

Next month *Alberta Native News* will feature a salute to the Pow Wow and will include a list of pow wow and summer celebrations scheduled for June, July and August.

If you would like information about your pow wow to appear in this section please fax us some details such as date, place, contact phone numbers, scheduled events, etc.

Our fax number is (403) 424-3951 or drop us a line at

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# Qatuwas festival expecting thousands

by Derek McCall

The United Nations Year of the World's Indigenous Peoples will be punctuated on June 27, 1993 by the Qatuwas 'Peoples Gathering Together Festival' in Bella Bella, B.C. With twenty-four canoes confirmed, representing several nations, and interest from the Maoris of New Zealand, organizers expect a gathering of close to three thousand strong. The event marks the first contact between the Heiltsuk Nation and European explorers 200 years ago.

The resurrection of the Heiltsuk Maritime Heritage began in 1986 with the journey of Heiltsuk paddlers in a traditional ocean-going canoe, the Glwa, from Bella Bella to Expo '86 in Vancouver.

"The canoe is the cornerstone of our culture and has sustained our Heiltsuk peoples within our territory for the past 10,000 years," Frank Brown, Executive Director of the Qatuwas Festival was quoted as saying in *Awa'tuwa* magazine. "It has been the vessel of travel, cultural diffusion, commerce and communication for all North West Coast Tribes. The Qatuwas Festival is symbolic of the renaissance of our ceremonial culture and ocean-going traditions," he continued.

Paddlers will begin their journey this month, with departures from along the coast of Washington State and the B.C. coast. "There are seven or eight canoes coming from Washington State, (and others from) the B.C. north coast and the B.C. south coast," says Reg Moody, Public Relations Officer for the Qatuwas Festival. "To date we have 24 canoes confirmed... and 2100 people confirmed."

The six day event, which runs from June 27 to July 3, 1993 will include workshops, cultural dancing, feasting and traditional Native games such as canoe racing, tug-of-war and so on.

Monday, July 28, Washington State will be hosting the celebrations. "All the bands from Washington are working together on developing their dance program," says Moody. "And they're going to provide a feast at the dinner meal for upwards of three thousand people."

Thursday, June 1, is to be a day in celebration of women's power in Native Society, First Nations Women's Day, with a line up of guest speakers coming in to deal with the changing role of women in First Nations societies.

Festival organizers are providing designated areas for camping. "There will be feasting, as well as concession stands for breakfast and lunch," says Moody. But people are advised "to be as self-sufficient as possible." Billeting will also be provided for those who get in early enough.



Non-participants are warned that there is a fifty dollar per day observers' fee, "if you're not affiliated with a canoe. This was put in place as a deterrent. The event is hosted for the First Nations peoples with canoes. We've had hundreds of people calling, and they get turned off as soon as we mention the observers' fee. That's why it was put in place. If we just left it open and didn't put a cap on it we'd be in a lot of trouble."

For transportation by means other than ocean-going canoe, Moody states, "The only way in here and out of here is on B.C. Ferries, Wagair and Pacific and Coastal Airlines." Pacific Coastal Airlines is offering special fares from Vancouver for the event, and observers are advised to make their reservations early.

Financial support for the Qatuwas Festival is provided by the B.C. government through the ministry of Aboriginal Affairs, Government Services Maritime Bicentennial Program, the Vancouver Foundation, and Health and Welfare Canada Medical Services.

For information call Qatuwas Festival, Bella Bella, at (604) 957-2354.

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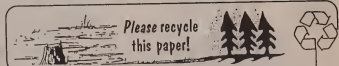
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- 3) an improved system for Aboriginal justice;
- 4) education for and about Aboriginal people;
- 5) provision of social services to off-reserve Aboriginal people.

For more information on how the Liberal party will meet these goals, contact me by phone (403) 645-4862 or write

Paul Langevin,  
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# GUIDE TO THE RODEO

It's Rodeo Time again so pull on your boots, grab your hat and hit the rodeo trail. We at Alberta Native News have put together a schedule of some of the upcoming rodeo events. Our list is by no means complete but we hope it gives you an idea of what to expect in the weeks to come. Good luck to all the rodeo participants and have a great time!

## Indian Professional Rodeo Association 1993 Schedule

Eden Valley, AB	June 18 - 20
Father's Day Memorial Rodeo,	
Kananaskis	June 19 - 20
Canada Day, Morley, AB	June 30 - July 2
Indigenous Games, Prince Albert	July 26-31
Buffalo Ranch Hobbema, AB	Mid-August
Kananaskis Rodeo, Morley, AB	August 14 - 15
Wildcat Hills Stampede	
Rabbit Lake, AB	August 28 - 29
Benjamin Memorial Rodeo	
Morley, AB	End of August

## National and World Finals

Canadian Native Finals Rodeo,	
Brandon, MN	Oct. 28-31
Indian National Finals,	
Albuquerque, New Mexico	November

## Canadian Professional Rodeo Association 1993 Tentative Schedule

May	
Swift Current (Labatt's)	May 27-30
Taber, AB	May 28-30
June	
Stettler, AB	June 4-6
Grande Prairie, AB	June 4-6
Craigville, AB	June 9
Rocky Mtn House, AB	June 11-13
Brooks, AB	June 12
Coronation, AB	June 12-13
Lea Park, AB	June 12-13
Brandon, MB	June 16-19
Innisfail, AB	June 17-20
Assiniboia, SK	June 19-20
Sundre, AB	June 25-27
Wainwright, AB	June 25-27
High River, AB	June 26-27
Ponoka, AB	June 30-July 4
July	
Swift Current, SK	July 1-3
Williams Lake, B.C.	July 1-4
Meadow Lake, SK	July 1-4
Beaumont, AB	July 9-11
Calgary, AB	July 9-11
Cereal, AB	July 10-11
Shaunavon, SK	July 19-20
Estevan, SK	July 21-23
Morris, MB	July 21-25
Kennedy, SK	July 24-25
Bengough, SK	July 28-31
Austin, MB	July 29-31
Medicine Hat, AB	July 30-August 1
Swan River, MB	July 30-August 1
Strathmore, AB	July 31-August 2
August	
Bruce, AB	August 1
High Prairie, AB	August 4-5
Lethbridge, AB	August 4-7
Grimshaw, AB	August 6-8
Cardston, AB	August 12-14

Cranbrook, B.C.	August 13-15
Armstrong, B.C.	August 13-15
Jasper, AB	August 19-22
Port Nelson, B.C.	August 21-22
Pincher Creek, AB	August 21-22
Vancouver, B.C.	August 26-29
September	
Okotoks, AB	September 3-5
Merritt, B.C.	September 4-5
Lacombe, AB	September 24-26
Hanna, AB	September 24-26
October/November/December	
Bud Pro Tour Finals (Saskatoon)	October 1-3
C.F.R.	November 10-14
N.F.R.	December 3-12



## Lakeland Rodeo Association 1993 Rodeo Schedule

St. Albert	May 28, 29, 30
Tofteld	May 29, 30
Saddle Lake	May 29, 30 (Tentative)
Port Saskatchewan	June 5, 6
Grand Centre	June 5, 6
Killam	June 11, 12
Drayton Valley	June 12, 13
Redwater	June 12, 13
Cloverhedge	June 19, 20
Stoney Lake	June 19, 20
Rich Lake	June 19, 20 (Tentative)
Cranberry Lake	June 19, 20 (Tentative)
Provost	June 26, 27
Vermilion	June 26, 27
Thorhild	July 1, 2
Whitney Lake	July 3, 4
Godfish Lake	July 3, 4 (Tentative)
Hardisty	July 10, 11
Hairy Hill	July 10, 11
Tespee Creek	July 17, 18
Sandy Landing	July 17, 18 (Tentative)
Lamont	July 23, 24
Alexander	July 24, 25 (Tentative)
Smoky Lake	July 31, August 1
Willington	August 7, 8
Two Hills	August 21, 22
Boyle	August 21, 22 (Tentative)

## Lakeland Rodeo Finals

"Showdown '93" September 2, 3, 4, 5

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## MESSAGE FROM THE MINISTER

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I never cease to be amazed by the many exciting cultural and recreational attractions and events that are unique to our province. Most of all, I commend the communities and citizens of these areas for their dedication to friendly hospitality and top-notch service for all visitors.

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Yours sincerely,

Don Sparrow  
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# Literature

## Book Details Visions of Self-Determination

Book Review — Section II

### *Nation to Nation: Aboriginal Sovereignty and the Future of Canada*

Edited by Diane Engelstad and John Bird  
House of Anansi Press, Ontario  
Copyright 1992, by Citizens for Public Justice; 236 pages.  
Review by Dale Stelter

Synopsis of Section I: This book is divided into three parts, and contains nearly thirty essays, written by Natives and non-Natives. Part I deals with what has happened so far regarding Aboriginal sovereignty and self-government. The essays point out that there are cultural, political, spiritual, and economic dimensions to self-government, and they need to be dealt with holistically.

Examples of topics dealt with include an Aboriginal perspective on Canadian history, political self-sufficiency, culture, relationships with the land, Aboriginal women and self-government, and the specific and comprehensive land claims processes. The essays deal, in a very clear and succinct manner, with many of the basic issues and concepts concerning self-determination and sovereignty for Aboriginal people.

The eleven essays in Part II, which is given the title of *Communities in Transition*, provides examples of how "Aboriginal people have been working out their visions of sovereignty and self-determination."



As was the case with Part I, it would definitely be beneficial if these essays were widely circulated among the mainstream society. Maybe then many people in the mainstream society would better understand some of the oppression that Native people in Canada have been and are subjected to, and the obstacles that to this day are constantly placed in front of Native peoples in their efforts to achieve self-determination and sovereignty.

An essay by Maggie Hodgson, the executive director of the Nechi Institute in St. Albert, is entitled *Rebuilding Community After the Residential School Experience*, and states that the residential schools "eliminated time spent with the extended family and changed ideology and beliefs. By cutting children off from their communities the schools effectively cut off access to traditional teachings about living on the land and having respect for all creatures." Now, however, Native people and communities from all parts of the nation are in a healing process.

Two essays dealing with the Innu of Labrador demonstrate how governments and the mainstream society can try to ignore Native people. The essay entitled *Nitassinan: Caribou and F.*

16s, by Napes Ashini, tells about how the Canadian Department of National Defence spoke of Innu land as "ideally suited" for low-level training flights, because in such a vast space, there is "not one home or permanent residence." Yet the Innu, who spend much time on the land, fought back and brought international attention to their struggle against the flights.

The Fort Good Hope Community Council, in the Northwest Territories, writes about the arduous process by which the Natives of the area have worked toward gaining community self-government. This essay highlights the obstacles and roadblocks that can be thrown up by an uncooperative federal government.

Ellen Gabriel, who served as a spokesperson for the Mohawk community of Kanesatake during the 1990 stand-off at Oka, writes of events leading up to and surrounding the blockade erected by the Mohawks, including from a historical perspective.

John Bird—who co-edited *Nation to Nation* with Diane Englestad—writes that since the book is very much about "changing the non-aboriginal structures that stand in the way of sovereignty, Part III looks at the role of non-native support for aboriginal rights."

Essays such as the one by Lois Cape, a non-Native who grew up in Oka, explain why—and the ways in which—the non-Native authors support Aboriginal peoples in their struggles for self-determination. Tim Schouls, in an afterword entitled *The Path Ahead* perhaps summarizes the essays when he says: "We must begin to accept the integrity of an aboriginal vision for life. Aboriginal peoples are trying to find a way to express a distinct and modern identity in a society that allows little room for such distinctiveness..."

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# Special Stories



## Wolves

by Norris McNabb

*Editor's Note: Norris McNabb sent us in his story of a fascinating experience. We welcome your tales and will be happy to publish them whenever possible.*

I was hunting by myself, looking for moose. When I found moose tracks, I waited for awhile to see or hear something. All of a sudden, I heard a wolf. My gun was loaded, so I wasn't worried. One wolf came running out of the bush, then another. All together there were ten.

I looked for a tree to climb, so they wouldn't get me. I had to climb a tree because I only had eight shells. I ran to a tall tree, because wolves can jump high. When they came close enough, I shot at them, killing eight. The other two wolves would not leave me alone. I had some food in my back pack, so I ate a bit.

When dark came, the wolves still would not leave. They were sitting together, as if thinking and making plans. All of a sudden, one of them left, the other stayed, I suppose to watch over me. Not very long after, the other wolf came running out of the bush, only there were two of them, and one was not a wolf. It was black. Apparently the wolf had gone and got a beaver to chop me down.



## Living Our Art

Continued from Page 11

open ourselves to the spirits, learn the art of accepting help and of helping ourselves. I have seen people rebuild themselves: begin the process and take the first few steps. With help, then alone. The art of facilitating healing. Of helping people feel safe. Offsetting safe. Taking a chance. The art of letting go of fear. Fear of acceptance. Of rejection. Dealing with it instead of running away. The art of acting in one's life instead of reacting to everyone else's.

The masks and totems and salmon rattles and shields, the canoes, the clothing, the carvings and the songs—these are not separate from our ceremonies, our rituals, our culture. They are

inclusive, context-bound. Nature is our gallery, our museum of civilization. Our studio. Mother Earth is our archives, Father Sky our catalogue. Our sacred songs and dances and objects are not artifacts and never have been. They are our spirituality, our cultural celebration. For Native people, art and life have always been one. Site specific installations.

What is important for me is not simply to look at Native art in historical perspective and to compare and contrast it with non-Native art, but to point out the internal connection which it has with Native culture. I want to emphasize the importance of contiguity between the spirit of the art, the respect given the materials, their handling, use and display and the incorporation of the process into and within the artist's life. Awareness of the mutual extension of artist and

art into one another. Making the connection between yourself and your art organic. Not just building a bridge—being it—or at least part of it. Living your art. Walking your talk. Hiy hiy!

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## Delayed Implementation of Environmental Bill Criticized

by Dale Stelter

After more than four years of preparation, Alberta's new environmental bill has finally received proclamation. However, the bill, called the Environmental Protection and Enhancement Act, will not take effect until September 1st, a move that has been heavily criticized.

The critics say that the delay will allow certain projects or licences to be approved or granted before the new — and tougher — regulations take effect.

For example, the operating licence for Alberta-Pacific's controversial pulp mill near Athabasca recently came up for renewal, under the present and less stringent environmental laws, and with a renewal period of up to five years.

Daihsowa-Marubeni recently renewed its operating licence for its Peace River-area pulp mill for a period of five years, under the present laws.

John McInnis, environment critic for the Alberta New Democrats, said that a number of other contentious projects will come up for consideration before the new environmental act takes effect. McInnis also pointed out that under the old act, companies can make applications for licences in secret, and that there is no requirement of public consultation. Any such consultation would be at the whim of the company. As well, McInnis said, the right of appeal is included in the new act, but not in the old act.

The new environmental bill received final reading in the Alberta legislature in June of last year, but its implementation was delayed due to the defining and putting into place of various regulations. The provincial cabinet finally approved all of those regulations in the latter part of last month.

The *Edmonton Journal* reports that the legislation and new regulations will, among other things:

- impose stiffer penalties for corporations and

individuals who knowingly pollute the environment. Corporate polluters could receive fines of up to \$1-million per day, while individuals can

## Coalition fights Continued from page 21

(attitude), especially from people who want to be elected. They tell us all the great things they're going to do and once in office they so quickly seem to know what's good for us and the people seem not to know anymore."

Lamothe calls for all those interested in Native Affairs to look at the ramifications of the education cutbacks.

"To say there may be more Native dropouts is scary as hell. We in the Coalition view education as the essential tool to provide people with the wherewithal to achieve success later in life... I think in the past number of years there has been a turnaround in the Native population recognizing the importance of schooling but by and large, they don't have the ability to mount a massive lobby on their own."

The Coalition in Support of Native Education is supported by parents and students as well as educational activists. Lamothe says the Coalition is an informal group of people who have "managed to produce from their limited resources, 5000 letters sent to the education minister, premier and trustees."

The Coalition also asked Native organizations to donate time and help pay for the stamps. The response was mixed, says Lamothe.

"In some quarters it was positive, and there was no response in others."

Outrage over the proposed cuts by the Catholic school board prompted Maggie Hodgson to suggest that Native students could leave the Catholic school system for the public board or even set up their own school system.

receive fines of up to \$100,000 and can be jailed for two years

• the directors and officers of private corporations, as well as provincial and municipal officials, can be held legally responsible for offences.

When the new legislation does come into effect, the Alberta government will come under closer scrutiny from environmentalists, as to whether it makes full use of the regulations.



Hodgson told a Catholic trustee meeting that having 1500 Native students in their system brought almost a million dollars into the Catholic system. The breakdown was \$434,000 from Native families for such items as kitchen equipment for the Ben Calf Robe school, \$180,000 from band agreements and \$305,000 from provincial grants.

Leith Campbell, the Native consultant Hodgson claims is responsible for raising so much money, would be reduced to a part-time position.

Dave MacDougall, the trustee chairperson, told the media that "when the granting authority tells you you are going to be restricted in the funds that you get, all programs are going to be affected, it's not that we're trying to be hard-nosed."

Native students will not be the only ones to suffer as the provincial government's eight percent cutback to special grants. The Catholic board also announced that other consultants involved in teaching English as a Second Language will be eliminated altogether at a time that ESL enrollment in the school system has tripled in the last five years.



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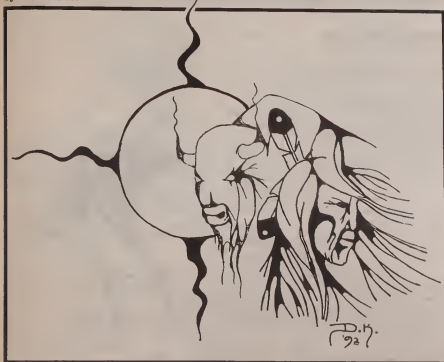
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# Decision Prompts Call For Conflict-of-Interest Inquiry

by Dale Stelter



The head of the British Columbia government's Commission on Resources and Environment has called for an independent conflict-of-interest inquiry, regarding the government's decision last month to allow limited logging in the Clayoquot Sound region. The region contains the last major stand of old-growth forest on Vancouver Island.

Stephen Owen stated that the inquiry should focus on the decision of the B.C. government, just weeks before allowing the logging, to buy shares in MacMillan Bloedel Ltd., which owns most of the logging rights in Clayoquot Sound.

The Canadian Press reports that in February, the B.C. government bought 2.1 million MacMillan Bloedel shares, increasing its hold-

ings to 3.3 percent of the company's total worth. The shares were bought through the B.C. Endowment Fund, which is an autonomous government agency that invests taxpayers' money in British Columbia companies.

Under the land-use decision announced by the B.C. government last month, about one-third of the Clayoquot Sound region, which covers 260,000 hectares, will be permanently preserved as wilderness. Approximately 45 percent will be opened to logging, and about 17 percent will be subject to special management, which will allow limited logging as well as other uses such as recreation. The remaining five percent was not included in the land-use decision.

In all, up to 1,000 hectares of forest will be

available for logging on an annual basis. The B.C. government has said it will bring in stringent new logging regulations, emphasizing smaller cutblocks, minimization of the number of logging roads, selective tree-cutting, and aerial logging through the use of helicopters.

Environmentalists throughout the province and elsewhere condemned the decision to allow the logging. They have stated that the government's land-use plan for the Clayoquot area is filled with uncertainty with regard to logging practices. They have also stated that they will launch an international campaign to pressure the B.C. government into reconsidering its decision.

As well, environmentalists have claimed that as much as 85 percent of the ancient trees in the area could end up being logged. They say that much of the protected area is made up of non-commercial lands that would not have been logged, such as bogs and scrub forest. Furthermore, almost half of the protected area already was included in the Pacific Rim National Park, and the Strathcona National Park.

As a result of the land-use decision, only four of Clayoquot Sound's nine watersheds will remain unlogged. Some of the trees in the area are more than 1000 years old, and stand over 25 stories high.

According to the *Vancouver Sun*, George Watt, the leader of the Nuh-Chah-Nulth Tribal Council, said that the controversy over the planned logging is distressing to Natives, who "see these people who stole our land now diving it out and fighting about it." The Nuh-Chah-Nulth Tribal Council represents numerous Native groups on the west coast of Vancouver Island, including those who claim Clayoquot Sound as traditional territory.

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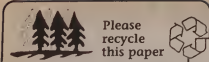
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## ENVIRONMENTAL DIGEST

by Dale Stelter

### Scientists Warn That Global Warming Could Unleash Diseases

Scientists at a conference held in Chicago last month warned that global warming could cause outbreaks of malaria, yellow fever, dengue fever, cholera, diseases borne by various parasites, and other potential epidemics.

As well, the world's growing population could be more susceptible to disease, as depletion of the ozone layer allows more ultraviolet radiation from the sun to reach the earth's surface and weaken the immune systems of humans.

One of the scientists, Andrew Haines, said that poorer countries, which may see shortages of food and water as a result of the warming, would probably bear the brunt. The shortages would also cause migrations of potentially large numbers of environmental refugees to the wealthier countries, he said.

The Reuter news agency reports that Haines added that mosquitoes that carry malaria may multiply under a warmer climate, and infections that were previously killed by cold weather may be more likely to survive. Researcher Paul Epstein said that warmer oceans would be ideal for algal blooms that are associated with diseases that affect wildlife, and with cholera epidemics among humans in Asia and South America.



### Paper Recycling Plant Receives NRCB Approval

A long-awaited paper recycling plant, proposed for the community of Redcliff in southern Alberta, has received approval from the provincial Natural Resources Conservation Board.

The company proposing the plant, Consumers Paper, hopes that construction will begin this summer, although the project still has some financial and environmental considerations to deal with. For example, it is now awaiting word from the water resources branch of Alberta Environment, regarding its application to draw water from the South Saskatchewan River.

The Canadian Press reports that the plant would de-ink and recycle waste paper into pulp and tissue products, and is expected to create between 120 and 140 jobs. The main business of the plant would be office waste, computer paper, ledgers, and mail.

### Cruise Line Fined For Dumping Garbage at Sea

A cruise line will pay \$500,000 U.S. for dumping trash off a ship and into the ocean. The fine is the maximum amount for violating a U.S. federal anti-dumping law.

According to the Associated Press, federal prosecutors who announced the case said that the fine is the first criminal penalty assessed in the U.S. for dumping plastics at sea, and the largest ever set for ocean dumping. It is also reported that the cruise line has agreed to plead guilty and pay the fine for the offence, which occurred off the coral-lined Florida Keys. A crew member threw over 20 large plastic bags into the water.

### Hazardous Waste Clean-up in U.S. Would Carry Huge Cost

According to a waste management expert, the United States would face a cost of up to \$1.5-trillion to clean up thousands of hazardous waste sites that are located around the country.

The *Edmonton Journal* reports that William Colglazier, of the National Academy of Science, made his statements to a meeting of the American Physical Society in Seattle in March. Colglazier recently did a study that projects the costs of the U.S. toxic-cleanup effort, which involves thousands of industrial and military sites.

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# How to make forestry environmentally friendly

by Del Sty



They call themselves 'the wood preservation people', which sounds ironic coming from a forester, but it really isn't.

"We are wood preservers in two ways," said Ray Ferris, Project Engineer for Sunpine Forest Products Limited. "As wood treaters we extend the life of wood fibre, which basically leads to cutting down fewer trees. Secondly, our upcoming laminated veneer plant will use wood fibre more efficiently and provide the construction industry with a two by ten board that is twice as strong and stiff, calling for less lumber to be used."

Now five years into operations at the Sundre, Alberta Sunpine facility where they produce pressure treated wood that has a 5 to 1 ratio of increased durability, the company now plans to construct the laminated veneer plant at Strachan, Alberta starting this summer.

Their operations and plans have been opposed by environmental groups who say the 5,670 square kilometer forest management area west of Red Deer is over-logged by Sunpine.

"I want the forest management area completely shut down," said Gray Jones, Alberta Director of the Western Canada Wilderness Committee.

"...that's what we're calling for, based on the track record of Sunpine...I think they're bad corporate citizens and should be shut down," he told the *Edmonton Journal* April 20, 1993.

Ray Ferris explains it otherwise:

"We run a state of the art wood treating facility, new and up-to-date in every respect. We are proud of our record. We operate under the umbrella of the Eastern Slopes Policy, part of the provincial government's Integrated Resources Plan developed in the eighties.

"In fact, British Columbia, Ontario, and Quebec could have learned a lot from the Eastern Slopes Policy which has ensured that the Alberta foothills are the best managed forests in Canada."

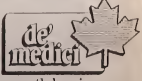
Sunpine markets their pressure treated wood throughout western Canada from the plant situated three miles west of Sundre.

"Basically the lodge pole pine is pressured in a chemical solution at 150 psi for four to eight hours. The chemical penetrates the wood and produces a wood resistant to fungicides, decay, and rot."

At the laminated veneer plant, due to be under construction near Strachan, Alberta this summer, at a cost of \$35 million, Sunpine will produce structural board from lathe-peeled tree fibre.

"Usually the lathe-peeled lumber yields a smaller percent of usable wood fibre, but we will use sixty per cent of every log harvested."

It is from this conscious effort to maximize the use of the resource that Sunpine came to be calling itself the wood preservation people.



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# Air Pollution Problems Reported in Edmonton

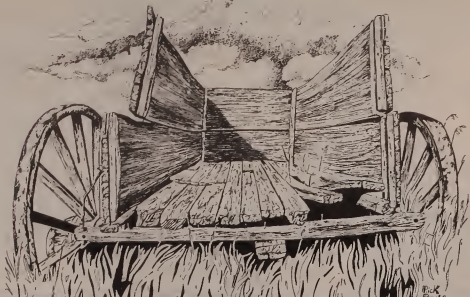
by Dale Stelter

A report by an Edmonton engineering firm shows that of the major cities in Canada, Edmonton has the highest average concentration of volatile organic compounds, which are organic vapours and gases that are in the air and can be toxic.

In addition, air-monitoring stations that are located in east and northwest Edmonton have, for 15 straight years, recorded levels of ground-level ozone—a human-produced component of smog—that exceeded the federal maximum average annual tolerable standards.

The report states that while Alberta has the largest petro-chemical industry in Canada, it has specific standards for less than 10 air pollutants. As well, there are only nine government-operated air-monitoring stations in the province. Three of those stations are in Edmonton, but there are none downwind of the collection of refineries in the city's east end.

The *Edmonton Journal* reports that study author Anthony Newton, and his research assistant Tammy Koble, contrast this to Ontario, where there are standards for nearly 300 air pollutants. In addition, there are more air monitoring stations in the Sarnia area, the site of extensive industrial activity, than there are in all of Alberta. Koble added that the existing standards in Alberta deal with such pollutants as carbon monoxide and nitrogen oxides, and are directed more toward the problem of car exhaust fumes.



## Mixed News in B.C. Environment Report

by Ryan Edwards

The first report on British Columbia's environment, issued jointly by the B.C. and federal governments this month, contains a mixed bag of positive and negative news.

For example, the population of sea otters, which live along B.C. coasts and were almost wiped out in the 1930s, have recovered dramatically. However, the steelhead trout continues to decline in population.

On about 100 days of the year in the Greater Vancouver region, concentrations of ground-level ozone—a component of smog—exceed federal standards.

On the other hand, since leaded gasoline was eliminated in 1990, atmospheric lead levels have decreased substantially.

The report also predicts that B.C. may face a garbage crisis. For example, 110,000 tonnes of hazardous waste are produced each year in the province, which does not have any hazardous waste treatment or storage sites.

According to the report, B.C. should expect to see more of

its wildlife being added to the endangered species list. Habitat loss was identified as the single most important factor facing wildlife.

Forests in the province do not show evidence of suffering from acid rain. In addition, the report claims, there have been improvements in reforestation since 1986, with reforested areas exceeding harvested areas, and progress being made on the backlog of mountain sides that have been denuded.

The report also claims that discharges of dioxins by pulp mills have dropped, and that near pulp mills on the Upper Fraser River, drinking water for communities does not show any evidence of contamination from dioxins.

Meanwhile, as of May of last year, dioxin contamination resulted in closure of approximately one percent of the total potential area for shellfish harvest in the province.

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# Endangered Wildlife



## More Species Added to Canada's Endangered List

by Dale Stelter



Canada's list of endangered species continues to grow each year, and now seven more species have been added. While there is good news in that one species, the Prairie long-tailed weasel, has been removed entirely from the list, there

are now 236 species on the list.

There are five different categories on the endangered species list, and they are:

- extinct: no longer exists anywhere
- extirpated: no longer known to exist in the wild in Canada, but exists elsewhere
- endangered: faces the threat of imminent extirpation or extinction, throughout all or a significant portion of its Canadian range
- threatened: likely to become endangered in Canada if the factors affecting its situation do not become reversed before it is too late
- vulnerable: not a threatened species, but particularly at risk because of low or declining numbers, occurrence in restricted areas or at the fringe of its range, or for some other reason.

Fortunately, no species joined the nine already classified as extinct, nor the eleven classified as extirpated. The species added to the list, which is compiled by the Committee on the Status of Endangered Wildlife in Canada, are:

### Endangered:

- Western prairie fringed orchid: a little flower that is found in the prairie wetlands, which have been subjected to widespread draining.
- Wood poppy: a tall yellow flower that is found in southwestern Ontario.
- American colombo: a flower that is found in the warm parts of southern Ontario.

### Threatened:

- the Nova Scotia population of Blanding's turtle. While this species is common in some other places such as Ontario, it is only found in

one isolated group in Nova Scotia.

### Vulnerable:

- the Baffin Bay population of beluga whales: joins other populations of beluga whales, found in other locations, on the list.
  - the cerulean warbler: a small songbird found in the oldest hardwood forests of southern Ontario. Dan Brunton, a naturalist, told the *Ottawa Citizen* that this warbler's habitat has been drastically reduced, thinning out the bird's numbers.
  - the ancient murrelet: a seabird which nests in British Columbia's northern coastal forests, which are damaged by logging.
- Inclusion on Canada's official endangered list does not ensure a species any specific protection, and it is up to provincial governments to protect them. Beyond the official list, there are about 500 additional species of animals and plants that have not yet been evaluated.

Relying upon the wisdom of our Elders—  
with their guidance we will build the future.

Thanks from

Chief Eric Fairclough,  
Council,  
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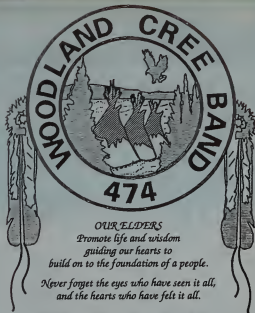
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